

(أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ )

(Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower) meaning, the Almighty Whose might cannot be overcome, the Bestower Who gives whatever He wills to whomsoever He wills. This Ayah is like the Ayah:

(أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ  
نَقِيرًا - أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ  
مِّنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ  
وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا - فَمِنْهُمْ مَّنْ  
آمَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ  
سَعِيرًا )

(Or have they a share in the dominion Then in that case they would not give mankind even a speck on the back of a date stone. Or do they envy men for what Allah has given them of His bounty Then, We had already given the family of Ibrahim the Book and Al-Hikmah, and conferred upon them a great kingdom. Of them were (some) who believed in him, and of them were (some) who averted their faces from him; and enough is Hell for burning (them).) (4:53-55).

(قُلْ لَوْ أَنُّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا  
لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَنُورًا )

(Say: "If you possessed the treasure of the mercy of my Lord (wealth), then you would surely hold back for fear of (being exhausted), and man is ever miserly!") (17:100). This is after Allah tells us the story of how the disbeliever denied the sending of a human Messenger, as He tells us that the people of Salih, peace be upon him, said:

(أَعْلَقِيَ الذُّكْرُ عَلَيْهِ مِن بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ -  
سَيَعْلَمُونَ غَدًا مِّنَ الْكَذَّابِ الْأَشِرِّ )

("Is it that the Reminder is sent to him alone from among us Nay, he is an insolent liar!" Tomorrow they will come to know who is the liar, the insolent one!) (54:25, 26)

أَمْ لَهُمْ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا  
فَلْيَرْتَقُوا فِي الْأَسْبَابِ )

(Or is it that the dominion of the heavens and the earth and all that is between them is theirs If so, let them ascend up with means.) means, if they have that, then let them ascend up with means. Ibn `Abbas, may Allah be pleased with him, Mujahid, Sa`id bin Jubayr, Qatadah and others said, "The ways to the heaven." Ad-Dahhak, said, "Then let them ascend into the seventh heaven." Then Allah says,

(جُنْدٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ )

(they will be a defeated host like the Confederates of the old times.) meaning, these hosts of disbelievers who are in false pride and opposition will be defeated and overwhelmed and disgraced, just as the Confederates of the old times were disgraced before them. This Ayah is like the Ayah:

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرُونَ - سَيُهْزَمُ الْجَمْعُ  
وَيُوَلُّونَ الدُّبُرَ )

(Or say they: "We are a great multitude, victorious" Their multitude will be put to flight, and they will show their backs.) (54:44-45) -- which is what happened on the day of Badr --

(بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ )

(Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter.) (54:46)

(كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو  
الْأُوتَادِ - وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ  
أُولَئِكَ الْأَحْزَابُ - إِنَّ كُلَّ إِلَّا كَذَّبَ الرَّسُلَ فَحَقَّ  
عِقَابُ - وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَحِدَةً مَّا  
لَهَا مِنْ فَوَاقٍ - وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَا قَبْلَ  
يَوْمِ الْحِسَابِ اصْبِرْ عَلَىٰ مَا يَقُولُونَ)

(12. Before them denied -- the people of Nuh; and `Ad; and Fir`awn the man of stakes,) (13. And Thamud, and the people of Lut, and the Dwellers of Al-Aykah; such were the Confederates.) (14. Not one of them but denied the Messengers; therefore My torment was justified.) (15. And these only wait for a single Sayhah there will be no pause or ending thereto. ) (16. They say: "Our Lord! Hasten to us Qittana before the Day of Reckoning!") (17. Be patient of what they say...)

## A Reminder of Those Who were destroyed among the Previous Nations

Allah tells us about those past nations and the punishment and vengeance that struck them for their going against the Messengers and disbelieving in the Prophets, peace be upon them. We have already seen their stories in detail in numerous places (in the Qur'an). Allah says:

(أُولَئِكَ الْأَحْزَابُ)

(such were the Confederates.) meaning, `they were greater and stronger than you, they had more wealth and children, but that did not protect them from the punishment of Allah at all when the command of your Lord came to pass.' Allah says:

(إِنْ كُلُّ إِلَّا كَذَّبَ الرَّسُلَ فَحَقَّ عِقَابِ )

(Not one of them but denied the Messengers; therefore My torment was justified.) `The reason for their destruction was their disbelief in the Messengers, so let those who are addressed here beware and be afraid.'

(وَمَا يَنْظُرُ هَوَٰلَاءِ إِلَّا صَيْحَةً وَحِدَةً مَّا لَهَا مِنْ فَوَاقِ )

(And these only wait for a single Sayhah there will be no pause or ending thereto.) Malik narrated from Zayd bin Aslam; "There will none who can avert it," i.e., they will only wait for the Hour that it shall come upon them suddenly while they perceive not. But some of its portents have already come, i.e., it has drawn nigh. This Sayhah is the blast on the Trumpet when Allah will command Israfil to sound a long note, and there will be no one in the heaven or on earth but will be terrified, except those whom Allah spares.

(وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَآ قَبْلَ يَوْمِ الْحِسَابِ )

(They say: "Our Lord! Hasten to us Qittana before the Day of Reckoning!") Here Allah denounces the idolators for calling for the punishment to be hastened upon themselves. Qitt refers to a book or record, or it was said that it means one's allotted share or fortune. Ibn `Abbas, may Allah be pleased with him, Mujahid, Ad-Dahhak, Al-Hasan and others said, "They asked for the punishment to be hastened." Qatadah added, this is like when they said: e

(اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ  
عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ انْتِنَا بِعَذَابٍ أَلِيمٍ)

("O Allah! If this (the Qur'an) is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment.") (8:32). It was also said that they asked for their share of Paradise to be hastened, if it really existed, so that they might have their share in this world; they said this because they thought it unlikely to exist and they disbelieved in it. Ibn Jarir said, "They asked for whatever they deserved, good or bad, to be hastened for them in this world." What he said is good, and A-Dahhak and Isma`il bin Abi Khalid based their views on it. And Allah knows best. They said this by way of mockery and disbelief, so Allah commanded His Messenger to be patient in the face of their insults, and He gave him the glad tidings that his patience would be rewarded with victory and success.

(اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا  
الْأَيْدِ إِنَّهُ أَوَّابٌ - إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحُنَ  
بِالْعَشِيِّ وَالْإِشْرَاقِ - وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ  
أَوَّابٌ - وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ  
الْخِطَابِ )

(17. And remember Our slave Dawud, endued with Al-Ayd. Verily, he was ever oft-returning in all matters and in repentance.) (18. Verily, We made the mountains to glorify Our praises with him in the `Ashi and Ishraq.) (19. And (so did) the birds assembled, all obedient to him.) (20. We made his kingdom strong and gave him Al-Hikmah and sound judgement in speech and decision.)

**Allah tells us that His servant and Messenger Dawud, peace be upon him, was endued with power.**

Al-Ayd means strength in knowledge and action. Ibn `Abbas, may Allah be pleased with him, As-Suddi and Ibn Zayd said, "Al-Ayd means strength." Mujahid said, "Al-Ayd means strength in obedience to Allah." Qatadah said, "Dawud, peace be upon him, was given strength in worship and the proper understanding of Islam." He told us that he, peace be upon him, used to spend a third of the night in prayer, and he fasted for half a lifetime. This was reported in the Two Sahihs, where it is recorded that the Messenger of Allah said:

«أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ تَعَالَى صَلَاةُ دَاوُدَ، وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ عَزَّ وَجَلَّ صِيَامُ دَاوُدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَكَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا لَاقَى، وَأَنَّهُ كَانَ أَوْابًا»

(The most beloved of prayer to Allah is the prayer of Dawud, and the most beloved of fasting to Allah is the fasting of Dawud. He used to sleep for half of the night, stand in prayer for a third of the night, then sleep for a sixth of the night, and he used to fast alternate days. He never fled from the battlefield, and he always turned to Allah.) which means that he turned to Allah with regard to all of his affairs.

(إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحُنَ بِالْعَشِيِّ وَالْإِشْرَاقِ)

(Verily, We made the mountains to glorify Our praises with him in the `Ashi and Ishraq. ) means, Allah caused the mountains to glorify His praises with him at sunrise and at the end of the day. This is like the Ayah:

(يَجِبَالُ أَوْيَىٰ مَعَهُ وَالطَّيْرُ)

(O you mountains. Glorify (Allah) with him! And you birds (also)!) (34:10). The birds also used to glorify Allah's praises with him. If a bird flew by him and heard him chanting the Zabur, it would not go away; instead it would stay hovering in the air, glorifying Allah along with him. And the lofty mountains would respond to him and echo his glorification of Allah. Ibn Jarir recorded from `Abdullah bin Al-Harith bin Nawfal that Ibn `Abbas, may Allah be pleased with him, did not pray Ad-Duha. ) `Abdullah said: ("So I took him to Umm Hani, may Allah be pleased with her, and said to her, `Tell him what you told me.' She said, `The Messenger of Allah entered my house on the day of the conquest of Makkah. He called for water to be poured into a large bowl, then he called for a garment which he used as a screen between me and him, and he washed himself. Then he sprinkled water around the house and prayed eight Rak`ahs. This was Ad-Duha, and its standing, bowing, prostration and sitting were all equal in brevity.' Ibn `Abbas, may Allah be pleased with him, left, saying, `I have read the Qur'an from cover to cover, and I never knew about Salat Ad-Duha until now!' Then he recited:

(يُسَبِّحُنَ بِالْعَشِيِّ وَالْإِشْرَاقِ)

(glorify Our praises with him in the `Ashi and Ishraq.) I used to say, "What is Salat Al-Ishraq, but now I know what it is."

## (وَالطَّيْرَ مَحْشُورَةً)

(And (so did) the birds assembled,) meaning, hovering in the air.

## (كُلُّ لَهٗ أَوَّابٌ)

(all obedient to him.) means, they obeyed him and followed him in glorifying Allah. Sa`id bin Jubayr, Qatadah and Malik said, narrating from Zayd bin Aslam and Ibn Zayd:

## (كُلُّ لَهٗ أَوَّابٌ)

(all obedient to him.) means, "Following his commands."

## (وَشَدَدْنَا مُلْكَهُ)

(We made his kingdom strong) means, `We gave him complete dominion with all that kings need.' Ibn Abi Najih reported that Mujahid said, "He was the strongest and most powerful of the people of this world."

## (وَأَاتَيْنَاهُ الْحِكْمَةَ)

(and gave him Al-Hikmah) Mujahid said, "This means understanding, reason and intelligence." Qatadah said, "The Book of Allah and following what is in it." As-Suddi said:

## (الْحِكْمَةَ)

(Al-Hikmah) "Prophethood."

## (وَقَصْلَ الْخِطَابِ)

(and sound judgement) Shurayh Al-Qadi and Ash-Sha`bi said, "Sound judgement is testimony and oaths." Qatadah said, "Two witnesses for the plaintiff or an oath on the part of the defendant is meaning of sound judgement." This is the sound judgement which the Prophets and Messengers judged and the believers and righteous accepted. This is the basis of this Ummah's judicial system until the Day of Resurrection. This was the view of Abu `Abdur-Rahman As-Sulami. Mujahid and As-Suddi said, "It means passing the right judgement and understanding the case." Mujahid also said, "It is soundness in speech and in judgement, and this includes all of the above." This is what is meant, and this is the view favored by Ibn Jarir.

(وَهَلْ أَتَاكَ نَبَؤُا الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ -  
 إِذْ دَخَلُوا عَلَى دَاوُودَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ  
 خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا  
 بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ -  
 إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ  
 وَحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ - قَالَ  
 لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا  
 مِّنَ الْخُلَطَاءِ لِيَبْغِيَ بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ  
 ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ  
 دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا  
 وَأَنَابَ - فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَى  
 وَحُسْنَ مَّآبٍ )

(21. And has the news of the litigants reached you When they climbed over the wall into (his) Mihrab (private chamber of worship);) (22. When they entered in upon Dawud, he was terrified of them. They said: "Fear not! (We are) two litigants, one of us has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the right way.) (23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech.") (24. )Dawud(said: "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dawud guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allah) in repentance.) (25. So, We forgave him that, and verily, for him is a near access to Us, and a good place of return.)

### The Story of the Two Litigants

In discussing this passage, the scholars of Tafsir mention a story which is mostly based upon Isra'iliyat narrations. Nothing has been reported about this from the Infallible Prophet that we could accept as true. But Ibn Abi Hatim narrated a Hadith whose chain of narration cannot be

regarded as Sahih because it is reported by Yazid Ar-Raqashi from Anas, may Allah be pleased with him. Although Yazid was one of the righteous, his Hadiths are regarded as weak by the Imams. So, it is better to speak briefly of this story and refer knowledge of it to Allah, may He be exalted. For the Qur'an is true and what it contains is also true.

(فَفَزَعَ مِنْهُمْ)

(he was terrified of them.) This was because he was in his Mihrab (private chamber). That was the noblest part of his house, where he commanded that no one should enter upon him that day. So, he did not realize that these two people had climbed the fence surrounding his Mihrab (private chamber) to ask him about their case.

(وَعَزَّنِي فِي الْخِطَابِ)

(and he overpowered me in speech.) means, 'he defeated me.'

(وَوَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ)

(And Dawud guessed that We have tried him) `Ali bin Abi Talhah reported that Ibn `Abbas said that this means, "We tested him."

(وَوَخَّرَ رَاكِعًا وَأَنَابَ)

(and he fell down prostrate and turned (to Allah) in repentance.)

(فَغَفَرْنَا لَهُ ذَلِكَ)

(So, We forgave him that,)

### The Sajdah in Surah Sad

The performance of Sajdah in Surah Sad is not one of the obligatory locations; it is a prostration of thanks (Sajdat Shukr). The evidence for it is the report recorded by Imam Ahmad from Ibn `Abbas, may Allah be pleased with him, who said; "The prostration in Surah Sad is not one of the obligatory prostrations; I saw the Messenger of Allah prostrating in this Surah." This was also recorded by Al-Bukhari, Abu Dawud, At-Tirmidhi, and An-Nasa'i in his Tafsir. At-Tirmidhi said, "Hasan Sahih." In his Tafsir of this Ayah, An-Nasa'i also recorded that Ibn `Abbas, may Allah be pleased with him, said, "The Prophet prostrated in Sad, and he said:

«سَجَدَهَا دَاوُودُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ تَوْبَةً،  
وَنَسَجَدُهَا شُكْرًا»



(Dawud prostrated as an act of repentance and we prostrate as an act of thanks.)" This was recorded only by An-Nasa'i. The men of its chain of narration are all reliable. In his Tafsir of this Ayah, Al-Bukhari recorded that Al-`Awwam said that he asked Mujahid about the prostration in Surah Sad. He said, `I asked Ibn `Abbas, may Allah be pleased with him, `Why do you prostrate' He said, `Have you not read:

(وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ)

(and among his )Nuh's( progeny Dawud, Sulayman) (6:84)

(أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَقْتَدَهُ)

(They are those whom Allah had guided. So follow their guidance) (6:90). Dawud, peace be upon him, was one of those whom your Prophet was commanded to follow. Dawud prostrated here so the Messenger of Allah also prostrated here." Abu Dawud recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said, "The Messenger of Allah recited Sad while he was on the Minbar. When he reached the prostration, he came down from the Minbar and prostrated, and the people prostrated with him. On another occasion when he recited it, he reached the prostration and the people prepared to prostrate. He said:

«إِنَّمَا هِيَ تَوْبَةٌ نَبِيٍّ، وَلَكِنِّي رَأَيْتُكُمْ تَسْتَضِئُونَ»

(This is repentance for a Prophet, but I see that you are preparing to prostrate.) Then he came down (from the Minbar) and prostrated." This was recorded only by Abu Dawud and its chain of narration meets the conditions of the Two Sahih.

(وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحَسَنَ مَّآبٍ )

(and verily, for him is a near access to Us, and a good place of (final) return.) means, on the Day of Resurrection, he will have good deeds by virtue of which he will be brought close to Allah, and he will have a good place of (final) return, which means the lofty levels of Paradise, because of his repentance and his perfect justice in his kingdom. As it says in the Sahih:

«الْمُقْسِطُونَ عَلَىٰ مَنَائِرٍ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ، وَكَلَّمْنَا يَدَيْهِ يَمِينًا، الَّذِينَ يُقْسِطُونَ فِي أَهْلِيهِمْ وَمَا وَلُوا»

(Those who are fair and just with their families and those who are under their authority will be on Minbars of light on the right hand of Ar-Rahman, and both His Hands are right Hands.)"

(يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ )

(26. O Dawud! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire -- for it will mislead you from the path of Allah. Verily, those who wander astray from the path of Allah (shall) have a severe torment, because they forgot the Day of Reckoning.)

### Advice to Rulers and Leaders

This is advice from Allah, may He be exalted, to those who are in positions of authority. They should rule according to the truth and justice revealed from Him, they should not turn away from it and be led astray from the path of Allah. Allah has issued a stern warning of a severe punishment to those who go astray from His path and forget the Day of Resurrection. Ibn Abi Hatim recorded that Ibrahim Abu Zur' ah, who read the Scripture, reported that Al-Walid bin ` Abd Al-Malik said to him: "Does anyone have the right to question the Khalifah You have read the first Scripture and the Qur'an, and you have understood them." He replied, "May I speak, O Commander of the faithful" He said, "Speak, for you are under the protection of Allah." I said, "O Commander of the faithful, are you more dear to Allah, or Dawud, peace be upon him For Allah gave him both prophethood and rulership, then He warned him in His Book:

(يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ)

(O Dawud ! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire -- for it will mislead you from the path of Allah)." ` Ikrimah said:

(لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ)

((Those shall) have a severe torment, because they forgot the Day of Reckoning.) "They will have a severe punishment on the Day of Reckoning because of what they forgot. " As-Siddi said, "They will have a severe punishment because of what they neglected to do for the sake of the Day of Reckoning." This interpretation is more in accordance with the apparent meaning of the Ayah. And Allah, may He be glorified and exalted, is the Guide to the Truth.

(وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا  
 ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ  
 النَّارِ - أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
 الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ  
 الْمُتَّقِينَ كَالْفُجَّارِ - كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ  
 لِيَدَّبَّرُوا ءَايَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ )

(27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!) (28. Shall We treat those who believe and do righteous good deeds as those who cause mischief on the earth Or shall We treat those who have Taqwa as the evildoers) (29. (This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.)

### The Wisdom behind the Creation of This World

Allah tells us that He did not create the creatures in vain; He created them to worship Him Alone, then He will gather them on the Day of Gathering and will reward the obedient and punish the disbelievers. Allah says:

(وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا  
 ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا)

(And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!) meaning, those who do not think that the resurrection and the place of return will occur, but they think that there is nothing after this world.

(فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ)

(Then woe to those who disbelieve from the Fire!) means, woe to them on the Day when they will be resurrected, from the Fire that is prepared for them. Then Allah explains that because of His justice and wisdom, He does not treat the believers and the disbelievers equally. Allah says:

(أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ  
كَالْفُجَّارِ )

(Shall We treat those who believe and do righteous good deeds as those who do mischief on the earth Or shall We treat Those who have Taqwa as the evildoers) meaning, `We shall not do that.' They are not equal before Allah, and since this is the case, there must inevitably be another realm in which those who obey Allah will be rewarded and the wicked will be punished. This teaching indicates to those of a sound mind and upright nature that there must inevitably be a resurrection and recompense. We see evildoers and criminals are prospering and increasing in wealth, children and luxury, until they die in that state. We see oppressed believers dying of grief and distress, so by the wisdom of the All-Wise, All-Knowing, All-Just who does not do even a speck of dust's weight of injustice, there should be a time when the rights of the oppressed are restored with due justice. If this does not happen in this world, there must be another realm where recompense may be made and consolation may be found. The Qur'an teaches sound aims based on a rational way of thinking, so Allah says:

(كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبْرَكٌ لِّيَدَّبَّرُوا آيَاتِهِ  
وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ )

((This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Ayat, and that men of understanding may remember.) meaning, those who are possessed of wisdom and reason.

(وَوَهَبْنَا لِدَاوُودَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ - إِذْ  
عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّفْنَٰتُ الْجِيَادُ - فَقَالَ  
إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي حَتَّى  
تَوَارَتْ بِالْحِجَابِ - رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا  
بِالسُّوقِ وَالْأَعْنَاقِ )

(30. And to Dawud We gave Sulayman. How excellent a servant! Verily, he was ever turning in repentance (to Us)!) (31. When there were displayed before him, in the afternoon, well trained horses of the highest breed.) (32. He said: "I did love the good instead of remembering my Lord," till the time was over, and (the sun) had hidden in the veil (of night).) (33. Then he said: "Bring them back to me." Then he began to pass his hand over their legs and their necks.)

## Sulayman the Son of Dawud

Allah tells us that he gave Sulayman to Dawud as a Prophet, as He says elsewhere:

(وَوَرَّثَ سُلَيْمَانَ دَاوُودَ)

(And Sulayman inherited Dawud) (27:1). meaning, he inherited prophethood from him. Dawud had other sons besides Sulayman, for he had one hundred free wives.

(نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ)

(How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!) This is praise for Sulayman, because he was very much obedient, worshipping Allah much and always turning to Allah in repentance.

(إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ)

(When there were displayed before him, in the afternoon, well trained horses of the highest breed.) means, these well trained horses were shown to Sulayman, peace be upon him, in his capacity as king and ruler. Mujahid said, "They were the kind of horses which stand on three legs and raise the fourth, and they were swift horses." This was also the view of several others among the Salaf. Abu Dawud recorded that `Aishah, may Allah be pleased with her, said, "The Messenger of Allah came back from the campaign of Tabuk or Khaybar, and there was a curtain covering her room. The wind came and lifted the curtain, revealing some toys belonging to `Aishah, may Allah be pleased with her. The Prophet said:

«مَا هَذَا يَا عَائِشَةُ؟»

(What is this, O `Aishah) She, may Allah be pleased with her, said, "My toys." Among them he saw a horse with two wings made of cloth. He said:

«مَا هَذَا الَّذِي أَرَى وَسَطَهُنَّ؟»

(What is this that I see in the midst of them) She, may Allah be pleased with her, said, "A horse." The Messenger of Allah said,

«مَا هَذَا الَّذِي عَلَيْهِ؟»

(And what is this on it) She, may Allah be pleased with her, said, "Wings." The Messenger of Allah said,

## «فَرَسٌ لَهُ جَنَاحَانِ؟»

(A horse with two wings) She, may Allah be pleased with her, said, "Did you not hear that Sulayman, peace be upon him, had a horse that had wings" She, may Allah be pleased with her, said, "The Messenger of Allah smiled so broadly that I could see his molars."

(فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي  
حَتَّى تَوَارَتُ بِالْحِجَابِ )

(He said: "I did love the good (i.e., horses) instead of remembering my Lord" till the time was over, and (the sun) had hidden in the veil (of night)) More than one of the Salaf and scholars of Tafsir mentioned that he was so busy looking at the horses that he missed the time of `Asr prayer. He did not miss it deliberately, but because of forgetfulness, as happened to the Prophet on the day of Khandaq, when he was too busy to pray `Asr and he prayed it after the sun had set. This was recorded in the Two Sahihs with more than one chain of narration, including the report from Jabir, may Allah be pleased with him, who said, "On the day of Khandaq, `Umar, may Allah be pleased with him, came after the sun had set and started cursing the disbelievers of the Quraysh. He said, `O Messenger of Allah, I could not pray `Asr until the sun had almost set.' The Messenger of Allah said,

«وَاللَّهِ مَا صَلَّيْتُهَا»

(By Allah, I did not pray it either.)" He (Jabir) said, "So we got up and went to Buthan. Allah's Prophet performed ablution for the prayer and we too performed ablution. He prayed `Asr after the sun had set, then he prayed Maghrib after that."

(رُدُّوْهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ )

(Then he said: "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks.) Al-Hasan Al-Basri said, "He said, `No, by Allah, you will not keep me from worshipping my Lord again,' then he ordered that they should be slaughtered." This was also the view of Qatadah. As-Suddi said, "Their necks and hamstrings were struck with swords." `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said, "He began patting the horses' heads and legs out of love for them." This is the view that was favored by Ibn Jarir. He said, "Because he would not punish an animal by cutting its hamstrings or destroy his own wealth for no other reason than that he had been distracted from his prayer by looking at it, and it was not the animals' fault." This view which Ibn Jarir thought more correct is subject to further review, because such action may have been permissible according to their law, especially since he got angry for the sake of Allah for being distracted by these horses until the time for prayer had lapsed. Then, since he dispensed with them for the sake of Allah, Allah compensated him with something better, the wind which blew gently by his order wherever he willed. Its morning lasted a month's (journey), and its afternoon lasted a month's (journey). This was faster and better than horses. Imam Ahmad recorded that Abu Qatadah and Abu Ad-Dahma', who traveled a lot to the Ka`bah, said, "We met a man from among the bedouins who said to us: `The Messenger of Allah took my hand and started teaching me some of that which Allah had taught him. He said,

«إِنَّكَ لَا تَدَعُ شَيْئًا اتَّقَاءَ اللَّهِ تَعَالَى إِلَّا أَعْطَاكَ اللَّهُ  
عَزَّ وَجَلَّ خَيْرًا مِنْهُ»

(You do not give up anything for the sake of Allah, but Allah will give you something better than it.)”

(وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ  
أَنَابَ - قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا  
يَنبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ -  
فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ  
أَصَابَ - وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ -  
وَأَآخِرِينَ مَّقْرَنِينَ فِي الْأَصْفَادِ - هَذَا عَطَاؤُنَا  
فَأْمُنْ أَوْ أْمْسِكْ بِغَيْرِ حِسَابٍ - وَإِنَّ لَهُ عِنْدَنَا  
لَزُلْفَىٰ وَحُسْنَ مَّآبٍ )

(34. And indeed, We tried Sulayman and We placed on his throne Jasad (a body), and he returned.) (35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower.") (36. So, We subjected to him the wind; it blew gently by his order wherever he willed,) (37. And the Shayatin, from every kind of builder and diver,) (38. And also others bound in fetters.) (39. )Allah said to Sulayman(: "This is Our gift, so spend you or withhold, no account will be asked of you.") (40. And verily, for him is a near access to Us, and a good (final) return.)

### How Allah tested Sulayman then made Things easy for Him

Allah says,

(وَلَقَدْ فَتَنَّا سُلَيْمَانَ)

(And indeed, We tried Sulayman) meaning, ` We tested him.'

(وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَداً)

(and We placed on his throne Jasad (a body)).

(ثُمَّ أَنَابَ)

(and he returned.) means, after this test, he turned back to Him and asked for forgiveness and to be given a kingdom such as shall not belong to any other after him.

(قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ)

(He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower.") Some of them said, "No one after me will have the right to ask Allah for such a kingdom." This is the apparent meaning from the context of the Ayah, and several Hadiths with a similar meaning have been narrated from the Messenger of Allah . In his Tafsir of this Ayah, Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

«إِنَّ عَفْرِيئًا مِنَ الْجِنِّ تَفَلَّتَ عَلَيَّ الْبَارِحَةَ أَوْ  
كَلِمَةً نَحْوَهَا لِيَقْطَعَ عَلَيَّ الصَّلَاةَ فَأَمَكَّنِي اللَّهُ  
تَبَارَكَ وَتَعَالَى مِنْهُ، وَأَرَدْتُ أَنْ أُرْبِطَهُ إِلَى  
سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ حَتَّى  
تُصْبِحُوا، وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي  
سُلَيْمَانَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ:

(رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ  
بَعْدِي)»

(An `Ifrit from among the Jinn came and bothered me last night- or he said something similar - Trying to stop me from praying. Allah enabled me to overpower him, and I wanted to tie him to one of the pillars in the Masjid so that you could see him this morning. Then I remembered what my brother Sulayman said, (My Lord! Forgive me and bestow upon me a kingdom such as



shall not belong to any other after me)) Rawh said, "so he let him go, humiliated." ) This was also recorded by Muslim and An-Nasa'i. In his Sahih, Muslim recorded that Abu Ad-Darda', may Allah be pleased with him, said, "The Messenger of Allah stood up to pray and we heard him say, r

«أَعُوذُ بِاللَّهِ مِنْكَ»

(I seek refuge with Allah from you.) Then he said,

«الْعَنْكَ بِلَعْنَةِ اللَّهِ»

(I curse you with the curse of Allah.) three times, and he stretched out his hand as if he was reaching out to take something. When he finished his prayer, we said, 'O Messenger of Allah, we heard you say something in your prayer which we have never heard you say before, and we saw you stretching out your hand.' He said:

«إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِ فَقُلْتُ: أَعُوذُ بِاللَّهِ مِنْكَ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْتُ: الْعَنْكَ بِلَعْنَةِ اللَّهِ التَّامَّةِ، فَلَمْ يَتَأَخَّرْ، ثَلَاثَ مَرَّاتٍ ثُمَّ أَرَدْتُ أَنْ آخُذَهُ، وَاللَّهِ لَوْ لَأ دَعَاؤُهُ أَخِينَا سُلَيْمَانَ لَأَصْبَحَ مُوْتَقًا، يَلْعَبُ بِهِ صَبِيَّانُ أَهْلِ الْمَدِينَةِ»

(The enemy of Allah Iblis came with a flame of fire to throw in my face, so I said, "I seek refuge with Allah from you" three times, then I said, "I curse you with the complete curse of Allah," but he did not back off. I said it three times. Then I wanted to seize him. By Allah, if it were not for the words of our brother Sulayman, he would have been chained up and he would have become a plaything for the children of the people of Al-Madinah.)" Allah says:

(فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ )

(So, We subjected to him the wind; it blew gently by his order wherever he willed.) Al-Hasan Al-Basri, may Allah have mercy on him, said, "When Sulayman, peace be upon him, slaughtered the horses out of anger for the sake of Allah, Allah compensated him with something better and swifter, the wind whose morning was a month's (journey), and its afternoon was a month's (journey)."

## (حَيْثُ أَصَابَ)

(wherever he willed.) means, wherever in the world he wanted.

## (وَالشَّيْطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ )

(And also the Shayatin, from every kind of builder and diver,) means, among them were some whom he used to build high rooms, images, basins as large as reservoirs, and cauldrons fixed (in their places), and other difficult tasks which humans were unable to do. And there was another group, who dived into the sea recovering pearls, jewels and other precious things which cannot be found anywhere else.

## (وَأَخْرَيْنَ مُقْرَنِينَ فِي الْأَصْفَادِ )

(And also others bound in fetters.) means, tied up in chains. These were the ones who had rebelled and refused to work, or else their work was bad and they were wrongdoers.

## (هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ )

(Allah said to Sulayman: "This is Our Gift, so spend you or withhold, no account will be asked of you.") means, `this that We have given to you of kingship and perfect power, as you asked for, you may give to whomsoever you wish and deny to whomsoever you wish, and you will not be brought to account. Whatever you do is permissible for you, so however you judge, it will be right.' It was reported in the Two Sahihs that when the Messenger of Allah was given the choice between being a servant and a Messenger -- who does what he is commanded to do and distributes things among the people as Allah commands him to do -- or being a Prophet and a king, who can give to whomever he wishes and withhold from whomever he wishes without being held accountable for anything, he chose the former. He consulted with Jibril, peace be upon him, who said, "Be humble." So he chose the former because it has a greater value before Allah and brings a higher status in the Hereafter, even though the second option, prophethood combined with kingship, is also a great thing both in this world and in the Hereafter, when Allah tells us what He gave to Sulayman, peace be upon him, in this world, He tells us that he will have a great share with Allah on the Day of Resurrection. He says:

## (وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحَسَنَ مَّآبٍ )

(And verily, for him is a near access to Us, and a good (final) return.) meaning, in this world and the Hereafter.

(وَأَذْكُرُ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ  
الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ - ارْكُضْ بِرِجْلِكَ هَذَا

مُعْتَسِلٌ بَارِدٌ وَشَرَابٌ - وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ  
 مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَى لَأَوْلَى الْأَلْبَابِ - وَخَذْ  
 بِيَدِكَ ضِغْتًا قَاضِرْبَ بِهِ وَلَا تَحْنُتْ إِنَّا وَجَدْنَاهُ  
 صَائِرًا نَّعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ )

(41. And remember Our servant Ayyub, when he invoked his Lord (saying): "Verily, Shaytan has afflicted me with distress and torment!") (42. (Allah said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a drink.") (43. And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.) (44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath." Truly, We found him patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!

### Ayyub

Here Allah tells us about His servant and Messenger Ayyub (Job) and how He tested him. These tests afflicted his body, his wealth and his children, until there was no part of his body that was healthy except his heart. Then he had nothing left in this world which he could use to help him deal with his sickness or the predicament he was in, besides his wife, who retained her devotion to him because of her faith in Allah and His Messenger. She used to work for people as a paid servant, and she fed and served him (Ayyub) for nearly eighteen years. Before that, he was very rich and had many children, being well off in worldly terms. All of that had been taken away until he ended up being thrown into the city dump where he stayed all this time, shunned by relatives and strangers alike, with the exception of his wife -- may Allah be pleased with her. She did not leave him, morning and evening, except for when she was serving people, then she would come straight back to him. When this had gone on for a long time, and things had gotten very bad, and the time allotted by divine decree had come to an end, Ayyub prayed to the Lord of the worlds, the God of the Messengers, and said:

(أَنِّي مَسْنِيَ الضُّرِّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ)

(Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.) (21:83). And according to this Ayah:

(وَإِذْ نَادَىٰ عَبْدُنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسْنِيَ  
 الشَّيْطَانُ يَصْبُنِي وَعَذَابٌ )

(And remember Our servant Ayyub, when he invoked his Lord (saying): "Verily, Shaytan has afflicted me with distress and torment!") It was said that "distress" referred to bodily afflictions and "torment" referred to the loss of his wealth and children. Then the Most Merciful of those

who show mercy responded to him, telling him to stand up and strike the ground with his foot. He did this, and Allah caused a spring of water to flow. He commanded him to wash in it, and all the pain and affliction in his body disappeared. Then He commanded him to strike the ground in a different place, and Allah caused another spring to flow, and Ayyub was commanded to drink from it. Then all his internal problems disappeared, and he became healthy again, inside and out. Allah says:

(ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ )

(Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.) Ibn Jarir and Ibn Abi Hatim recorded that Anas bin Malik, may Allah be pleased with him, said, "The Messenger of Allah said:

«إِنَّ نَبِيَّ اللَّهِ أَيُّوبَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَبِثَ بِهِ  
بَلَاؤُهُ ثَمَانِي عَشْرَةَ سَنَةً، فَرَقَضَهُ الْقَرِيبُ  
وَالْبَعِيدُ، إِلَّا رَجُلَيْنِ كَانَا مِنْ أَخَصِّ إِخْوَانِهِ بِهِ،  
كَانَا يَعْدُوَانِ إِلَيْهِ وَيَرُوحَانِ، فَقَالَ أَحَدُهُمَا  
لِصَاحِبِهِ: تَعْلَمُ وَاللَّهِ لَقَدْ أَذْنَبَ أَيُّوبُ ذَنْبًا مَا أَذْنَبَهُ  
أَحَدٌ مِنَ الْعَالَمِينَ، قَالَ لَهُ صَاحِبُهُ: وَمَا ذَاكَ؟  
قَالَ: مُنْذُ ثَمَانِي عَشْرَةَ سَنَةً لَمْ يَرْحَمَهُ اللَّهُ  
فَيَكْشِفَ مَا بِهِ، فَلَمَّا رَاحَا إِلَيْهِ لَمْ يَصْبِرِ الرَّجُلُ  
حَتَّى ذَكَرَ ذَلِكَ لَهُ، فَقَالَ أَيُّوبُ عَلَيْهِ الصَّلَاةُ  
وَالسَّلَامُ: لَا أَدْرِي مَا تَقُولُ، غَيْرَ أَنَّ اللَّهَ عَزَّ  
وَجَلَّ يَعْلَمُ أَنِّي كُنْتُ أَمْرٌ عَلَى الرَّجُلَيْنِ يَتَنَازَعَانِ  
فَيَذْكُرَانِ اللَّهَ تَعَالَى، فَأَرْجِعْ إِلَى بَيْتِي فَأَكْفُرْ  
عَنْهُمَا كَرَاهِيَةَ أَنْ يُذَكَرَ اللَّهُ تَعَالَى إِلَّا فِي حَقِّ،

قَالَ: وَكَانَ يَخْرُجُ إِلَى حَاجَتِهِ، فَإِذَا قَضَاهَا  
أَمْسَكَتِ امْرَأَتُهُ بِيَدِهِ حَتَّى يَبْلُغَ، فَلَمَّا كَانَ ذَاتَ  
يَوْمٍ أَبْطَأَ عَلَيْهَا، فَأَوْحَى اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى  
أَيُّوبَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَنْ

(ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ )

فَاسْتَبْطَأَتْهُ (فَتَلَقَتْهُ) تَنْظُرُ، فَأَقْبَلَ عَلَيْهَا وَقَدْ  
أَذْهَبَ اللَّهُ مَا بِهِ مِنَ الْبَلَاءِ وَهُوَ عَلَى أَحْسَنَ مَا  
كَانَ، فَلَمَّا رَأَتْهُ قَالَتْ: أَيُّ بَارِكِ اللَّهُ فِيكَ، هَلْ  
رَأَيْتَ نَبِيَّ اللَّهِ هَذَا الْمُبْتَلَى، فَوَاللَّهِ عَلَى ذَلِكَ مَا  
رَأَيْتُ رَجُلًا أَشْبَهَ بِهِ مِنْكَ إِذْ كَانَ صَحِيحًا. قَالَ:  
فَإِنِّي أَنَا هُوَ، قَالَ: وَكَانَ لَهُ أُندَرَانِ: أُندَرٌ لِلْقَمْحِ  
وَأُندَرٌ لِلشَّعِيرِ، فَبَعَثَ اللَّهُ تَعَالَى سَحَابَتَيْنِ فَلَمَّا  
كَانَتْ إِحْدَاهُمَا عَلَى أُندَرِ الْقَمْحِ، أَفْرَغَتْ فِيهِ  
الدَّهَبَ حَتَّى فَاضَ، وَأَفْرَغَتْ الْأُخْرَى فِي أُندَرِ  
الشَّعِيرِ حَتَّى فَاضَ»

(Allah's Prophet Ayyub, peace be upon him, suffered for eighteen years from his affliction and was shunned by relatives and strangers alike, besides two men who were the closest of his brothers to him. They used to visit him every morning and every evening. One of them said to his companion, "You know, by Allah, that Ayyub committed a great sin which nobody in the world ever committed." His companion said, "Why are you saying that" He said, "For eighteen years he has been suffering and Allah has not had mercy on him and relieve his suffering." When he went to him the next morning, the (second) man could not wait to tell this to Ayyub. Ayyub, peace be upon him, said, "I do not know what you are talking about, but Allah knows if I

passed by two men who were arguing and they mentioned the Name of Allah, I would go back home and offer expiation lest they had mentioned the Name of Allah in an improper manner. " Whenever he went out to answer the call of nature, when he finished, his wife would take his hand until he came back home. One day he took a long time, and Allah had revealed to Ayyub, (Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.) She thought that he had taken too long, so she turned to look at him, and saw that Allah had taken away the afflictions he had been suffering, and he looked better than he had ever looked. When she saw him, she said, "May Allah bless you! Have you seen Allah's Prophet, the one who is sorely tested By Allah, I have never seen a man who looks more like him than you, if he were healthy." He said, "I am he." He had two threshing floors, one for wheat and one for barley. Allah sent two clouds, and when one of them reached the threshing floor of the wheat, it rained gold until it was full. The other rained gold on the threshing floor of the barley until it was full.) This is the wording of Ibn Jarir, may Allah have mercy on him. Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«بَيْنَمَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا خَرَّ عَلَيْهِ جَرَادٌ مِنْ  
 ذَهَبٍ فَجَعَلَ أَيُّوبُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَحْتَوِي فِي  
 تَوْبِهِ، فَنَادَاهُ رَبُّهُ عَزَّ وَجَلَّ يَا أَيُّوبُ، أَلَمْ أَكُنْ  
 أَغْنِيكَ عَمَّا تَرَى قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: بَلَى  
 يَا رَبِّ، وَلَكِنْ لَا غِنَى بِي عَنْ بَرَكَتِكَ»

(While Ayyub was bathing naked, locusts of gold fell upon him. Ayyub, peace be upon him, began gathering them in his garment. Then his Lord called to him, "O Ayyub, have I not made you so rich that you have no need of what you see" He, peace be upon him, said, "Yes, O Lord! But I cannot do without Your blessing!") This was only recorded by Al-Bukhari.

(وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَى  
 لِأُولَى الْأَلْبَابِ )

(And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.) Al-Hasan and Qatadah said, "Allah brought his family themselves back to life, and added others like them."

(رَحْمَةً مِنَّا)

(as a mercy from Us,) means, in return for his patience, steadfastness, repentance, humility and constant turning to Allah.

(وَذِكْرَى لِأُولَى الْأَلْبَابِ)

(and a reminder for those who understand.) means, for those who understand that the consequence of patience is a solution and a way out.

(وَخَذُ يَدِكَ ضِعْتًا فَاضْرِبْ بِهِ وَلَا تَحْنُتْ)

(And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath.) Ayyub, peace be upon him, got angry with his wife and was upset about something she had done, so he swore an oath that if Allah healed him, he would strike her with one hundred blows. When Allah healed him, how could her service, mercy, compassion and kindness be repaid with a beating So Allah showed him a way out, which was to take a bundle of thin grass, with one hundred stems, and hit her with it once. Thus he fulfilled his oath and avoided breaking his vow. This was the solution and way out for one who had Taqwa of Allah and turned to Him in repentance. Allah says:

(إِنَّا وَجَدْنَاهُ صَابِرًا نُّعَمَّ الْعَبْدُ إِنَّهُ أَوَّابٌ)

(Truly, We found him patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!) Allah praised and commanded him, saying,

(نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ)

(How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!) Allah says:

(فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ  
فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ  
وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ  
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ  
مَخْرَجًا - وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ  
يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ  
جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا )

(And whosoever has Taqwa of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.) (65:2-3)

وَادْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى  
الْأَيْدَى وَالْأَبْصَرَ - إِنَّا أَخْلَصْنَهُمْ بِخَالِصَةٍ  
ذِكْرَى الدَّارِ - وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ  
الْأَخْيَارِ - وَادْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ  
وَكُلٌّ مِّنَ الْأَخْيَارِ هَذَا ذِكْرٌ

(45. And remember Our servants, Ibrahim, Ishaq, and Ya`qub, Ulil-Aydi wal-Absar.) (46. Verily, We did choose them by granting them the remembrance of the Abode.) i(47. And they are with Us, verily, of the chosen and the best!) (48. And remember Isma`il, Al-Yasa`, and Dhul-Kifl, all are among the best.) (49. This is a Reminder...)

### The Chosen and the Best among the Prophets

Allah tells us about the virtues of His servants the Messengers and His Prophets:

وَادْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى  
الْأَيْدَى وَالْأَبْصَرَ )

(And remember Our servants, Ibrahim, Ishaq, and Ya`qub, Ulil-Aydi wal-Absar.) meaning, righteous deeds, beneficial knowledge, strength in worship and insight. `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said:

(أُولَى الْأَيْدَى)

(Ulil-Aydi) "Of great strength and worship;

(وَالْأَبْصَرَ)

(wal-Absar) means, understanding of the religion." Qatadah and As-Suddi said, "They were given strength in worship and understanding of the religion."

(إِنَّا أَخْلَصْنَهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ )

(Verily, We did choose them by granting them the remembrance of the Abode.) Mujahid said, "This means: We made them strive for the Hereafter, and there is nothing else for them besides



that." As-Suddi also said, "The remembrance of the Hereafter and striving for it." Malik bin Dinar said, "Allah removed the love of this world from their hearts, and singled them out for land remembrance of the Hereafter." Qatadah said, "They used to remind the people about the Abode of the Hereafter and to strive for it."

(وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ )

(And they are with Us, verily, of the chosen and the best!) means, they are among those who have been elected and chosen, and they are the best and the chosen ones.

(وَإِذْ ذُكِرُوا بِالنَّبِيِّ الْأَمِينِ لَأِيضَابِهِمْ وَقِيلَ لَهُمْ ادْعُوا آلَكُمْ فَيَدْعُونَ غَيْرَهُمْ وَالْأَقْرَبُونَ وَاللَّهُ يُخَوِّفُ مَتَى يَإْتِي السُّحُبُ فَأَظَاهِرُ إِلَيْكُمْ إِلَهُكُمْ فَلَا يَكْفُرُونَ بِاللَّهِ وَرَسُولِهِ أَمَّا الْأَخْيَارُ فَحِجَّجْنَاهُمْ حَيْثُ يُرِيدُونَ وَاللَّهُ يَعْلَمُ أَنَّ الْوَهَّابِينَ فِيهَا لَهُمْ حَسَابٌ)

(And remember Isma`il, Al-Yasa`, and Dhul-Kifl, all are among the best.) We have already discussed their characteristics and stories in detail in Surat Al-Anbiya', may peace be upon them, and there is no need to repeat it here.

(هَذَا ذِكْرٌ)

(This is a Reminder) means, a reminder to those who will be reminded. As-Suddi said, "This means the Holy Qur'an."

(هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ - جَنَّاتٍ  
عِزٌّ مُّفْتَحَةٌ لَهُمُ الْأَبْوَابُ - مُتَكَبِّرِينَ فِيهَا يَدْعُونَ  
فِيهَا بِفِكَهَةٍ كَثِيرَةٍ وَشَرَابٍ - وَعِنْدَهُمْ قَصِيرَاتُ  
الطَّرْفِ أُثْرَابٌ - هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ  
- إِنَّ هَذَا لَرْزُقُنَا مَا لَهُ مِنْ نَفَادٍ )

(49. And verily, for those who have Taqwa is a good final return. ) (50. `Adn Paradise, whose doors will be opened for them.) (51. Therein they will recline; therein they will call for fruits in abundance and drinks;) (52. And beside them will be Qasirat-at-Tarf, (and) of equal ages.) (53. This it is what you are promised for the Day of Reckoning!) (54. (It will be said to them)! Verily, this is Our provision which will never finish.)

## The Final Return of the Blessed

Allah tells us that His blessed, believing servants will have a good final return in the Hereafter, which means their ultimate destination. Then He explains it further, as He says:

(جَنَّتِ عَدْنِ)

(` Adn Gardens) meaning, eternal gardens (of Paradise),

(مَفْتَحَةً لَهُمُ الْأَبْوَابُ)

(whose doors will be opened for them.) means, when they come to them (these gardens), their gates will open for them.

(مُتَّكِنِينَ فِيهَا)

(Therein they will recline;) It was said that this means that they will sit cross-legged on chairs beneath canopies.

(يَدْعُونَ فِيهَا بِفَكَهَةٍ كَثِيرَةٍ)

(therein they will call for fruits in abundance) means, whatever they ask for, they will find it, and it will be prepared just as they wanted it.

(وَشَرَابٍ)

(and drinks;) means, whatever kind of drink they want, the servants will bring it to them,

(بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّنْ مَّعِينٍ)

(With cups, and jugs, and a glass of flowing wine.) (56: 18).

(وَعِنْدَهُمْ قَصِيرَاتُ الطَّرْفِ)

(And beside them will be Qasirat-at-Tarf (chaste females)) means, they restrain their glances from anyone except their husbands, and do not turn to anyone else.

(أَنْرَابٍ)

((and) of equal ages.) means, they will all be of the same age. This is the understanding of Ibn `Abbas, may Allah be pleased with him, Mujahid, Sa` id bin Jubayr, Muhammad bin Ka` b and As-Suddi.

(هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ )

(This it is what you are promised for the Day of Reckoning!) means, 'this that We have mentioned of the features of Paradise is what He has prepared for His pious servants who will reach it after they have been resurrected from their graves and been saved from the Fire.' Then Allah tells us that Paradise will never come to an end or disappear or cease to be. He says:

(إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ )

(Verily, this is Our provision which will never finish.) This is like the Ayat:

(مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ )

(Whatever is with you, will be exhausted, and whatever is with Allah will remain) (16:96).

(عَطَاءً غَيْرَ مَجْذُودٍ )

(a gift without an end.) (11:108)

(لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ )

(for them is a reward that will never come to an end.) (84:25).

(أَكْلَهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى  
الْكَافِرِينَ النَّارُ)

(its provision is eternal and so is its shade; this is the end of those who have Taqwa, and the end (final destination) of the disbelievers is Fire.)(13:35). And there are many similar Ayat.

(هَذَا وَإِنَّ لِلطَّغِينِ لَشَرًّا مَابٍ - جَهَنَّمَ يَصَلُّونَهَا  
فَيْبَسَ الْمِهَادُ - هَذَا فَلْيَدُوقُوهُ حَمِيمٌ وَغَسَّاقٌ -  
وَأَخْرُ مِنْ شَكْلِهِ أَرْوَجٌ - هَذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ  
لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارَ - قَالُوا بَلْ أَنْتُمْ لَا

مَرْحَبًا بِكُمْ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا فَيُبْسَ الْقَرَارُ - قَالُوا  
رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ  
- وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ  
الْأَشْرَارِ - أَخَذْنَهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ  
الْأَبْصَارُ - إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ )

(55. This is so! And for the Taghin will be an evil final return.) (56. Hell! Where they will enter it, and worst (indeed) is that place to rest!) (57. This is so! Then let them taste it - Hamim and Ghassaq.) (58. And other of similar kind - all together!) (59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!) (60. (The followers will say to those who misled): "Nay, you (too)! No welcome for you! It is you who brought this upon us, so evil is this place to stay in!") (61. They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!") (62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones") (63. "Did we take them as an object of mockery, or have (our) eyes failed to perceive them") (64. Verily, that is the very truth -- the mutual dispute of the people of the Fire!)

### The Final Return of the Doomed

Having mentioned the final of the blessed, Allah follows that with mention of the final return of the doomed when they are resurrected and brought to account. Allah says:

(هَذَا وَإِنَّ لِلطَّغِينِ)

(This is so! And for the Taghin), which refers to those who disobey Allah, may He be glorified, and oppose the Messengers of Allah, peace be upon them,

(لَشَرِّ مَّابٍ)

(will be an evil final return.) means, the worst final return. Then Allah explains it by saying,

(جَهَنَّمُ يَصَلُّونَهَا)

(Hell! Where they will enter) means, they will enter it and it will overwhelm them on all sides.

(جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ - هَذَا فَلْيَذُوقُوهُ  
حَمِيمٌ وَغَسَّاقٌ)

(and worst (indeed) is that place to rest! This is so! Then let them taste it -- Hamim and Ghassaq.) Hamim is something that has been heated to the ultimate degree, and Ghassaq is the opposite, something that is so intensely cold that it is unbearable. Allah says:

(وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجٌ)

(And other of similar kind (opposite pairs) -- all together!) means, and other things of this kind, a thing and its opposite, serving as punishments. Al-Hasan Al-Basri said, concerning the Ayah:

(وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجٌ)

(And other of similar kind -- all together!) "Different kinds of punishments." Others said, such as intense cold and intense heat, and drinking Hamim and eating the bitter tree of Az-Zaqqum, and being lifted up and thrown down, and other kinds of paired opposites, all of which are means of punishment.

### The Disputes of the People of Hell

فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ  
(

(This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!) Here Allah tells us what the people of Hell will say to one another. This is like the Ayah:

(كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا)

(Every time a new nation enters, it curses its sister nation (that went before)) (7:38), which means, instead of greeting one another, they will curse one another, accuse one another of being liars and reject one another. When a new group arrives, the keepers of Hell will say,

(هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا  
النَّارِ)

(This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!) meaning, because they are of the people of Hell.

(قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ)

(Nay, you (too)! No welcome for you!) means, those who are coming in will say,

(بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا)

(Nay, you (too)! No welcome for you! It is you who brought this upon us,) meaning, 'you called us to that which led us to this fate.'

(فَبِئْسَ الْقَرَارُ)

(so evil is this place to stay in!) means, evil is this abode and this destination.

(قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي  
النَّارِ)

(They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"). This is like the Ayah,

(قَالَتْ أَخْرَاهُمْ لِأَوْلِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا  
فَاتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٍ  
وَلَكِن لَّا تَعْلَمُونَ)

(The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not.") (7:38), which means that each of them will be punished as he deserves.

(وَقَالُوا مَا لَنَا لَا نَرَى رَجَالًا كُنَّا نَعُدُّهُمْ مِّنَ  
الْأَشْرَارِ - أَخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ  
الْأَبْصَارُ)

(And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones Did we take them as an object of mockery, or have (our) eyes failed to perceive them") Here Allah tells us that when they are in Hell, the disbelievers will notice that they do not see people who they thought were misguided, while they thought of themselves as believers. They will say, `why do we not see them with us in the Fire' Mujahid said, "This is what Abu Jahl will say; he will say, `what is the matter with me that I do not see Bilal and `Ammar and Suhayb and so-and-so...' This is an example; all the disbelievers are like this, they think that the believers will go to Hell, so when the disbelievers enter Hell, they will wonder why they do not see them there, and they will say,

(مَا لَنَا لَا نَرَى رَجَالًا كُنَّا نَعُدُّهُمْ مِّنَ  
الْأَشْرَارِ أَتَّخَذْتَهُمْ سِخْرِيًّا)

(What is the matter with us that we see not men whom we used to count among the bad ones Did we take them as an object of mockery,) means, in this world,

(أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ)

(or have (our) eyes failed to perceive them) means, they will try to console themselves with this wishful thinking, so they will say, perhaps they are here in Hell with us, but we have not laid eyes on them. Then they will find out that they (the believers) are in the lofty levels of Paradise, as Allah says:

(وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ  
وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ  
رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَاذِّنْ مُؤَدِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ  
اللَّهِ عَلَى الظَّالِمِينَ )

(And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)" They shall say: "Yes." Then a crier will proclaim between them: "The curse of Allah is on the wrongdoers.") until:

(ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ)

(Enter Paradise, no fear shall be on you, nor shall you grieve.) (7:44-49)

(إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ )

(Verily, that is the very truth -- the mutual dispute of the people of the Fire!) means, `this that We have told you, O Muhammad, about the dispute among the people of Hell and their cursing one another, is true and there is no doubt concerning it.'

(قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنِّ إِلَهٍ إِلَّا اللَّهُ الْوَحْدُ الْقَهَّارُ - رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ - قُلْ هُوَ نَبَأٌ عَظِيمٌ - أَنْتُمْ عَنْهُ مُعْرِضُونَ - مَا كَانَ لِي مِن عِلْمٍ بِالْمَلَإِ الْأَعْلَى إِذْ يَخْتَصِمُونَ - إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ )

(65. Say: "I am only a warner and there is no God (worthy of worship) except Allah the One, the Irresistible,") (66. "The Lord of the heavens and the earth and all that is between them, the Almighty, the Oft-Forgiving.") (67. Say: "That is a great news,") (68. "From which you turn away!") (69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing.") (70. "Only this has been revealed to me, that I am a plain warner.")

### The Message of the Messenger is a Great News

Allah tells His Messenger to say to those who disbelieved in Allah, associated others in worship with Him and denied His Messenger: `I am a warner, I am not as you claim.'

(وَمَا مِنِّ إِلَهٍ إِلَّا اللَّهُ الْوَحْدُ الْقَهَّارُ)

(and there is no God (worthy of worship) except Allah, the One, the Irresistible,) means, He Alone has subjugated and controlled everything.

(رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا)

(The Lord of the heavens and the earth and all that is between them,) means, He is the Sovereign of all that and is in control of it.

(الْعَزِيزُ الْغَفَّارُ)

(the Almighty, the Oft-Forgiving.) means, He is Oft-Forgiving as well as being Almighty and All-Powerful.



(قُلْ هُوَ نَبَأٌ عَظِيمٌ )

(Say: "That (this Qur'an) is a great news,") means, `something very important, which is that Allah has sent me to you.

(أَنْتُمْ عَنْهُ مُعْرِضُونَ )

(From which you turn away!) means, `you neglect it.'

(مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَائِكَةِ الْأَعْلَىٰ إِذْ يَخْتَصِمُونَ )

(I had no knowledge of the chiefs (angels) on high when they were disputing and discussing. ) meaning, `were it not for the divine revelation, how could I have known about the dispute of the chiefs on high (the angels)' This refers to their dispute concerning Adam, peace be upon him, and how Iblis refused to prostrate to him and argued with his Lord because He preferred him (Adam) over him. This is what Allah says:

(إِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ إِنِّي خَلَقْتُ بَشَرًا مِّنْ طِينٍ  
فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ  
سَاجِدِينَ فَسَجَدَ الْمَلَأِكَةُ كُلُّهُمْ أَجْمَعُونَ إِلَّا إِبْلِيسَ  
اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ  
أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ  
الْعَالِينَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ  
مِنْ طِينٍ قَالَ فَاهْرُجْ مِنْهَا فَإِنَّكَ رَاجِمٌ وَإِنَّ عَلَيْكَ  
لَعْنَتِي إِلَى يَوْمِ الدِّينِ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ  
يُبْعَثُونَ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ  
الْمَعْلُومِ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا

عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ  
لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَتَّبَعُكَ مِنْهُمْ أَجْمَعِينَ )

(71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay.") (72. "So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him.") (73. So, the angels prostrated themselves, all of them,) (74. Except Iblis, he was proud and was one of the disbelievers.) (75. (Allah) said: "O Iblis! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud or are you one of the high exalted") (76. )Iblis( said: "I am better than he. You created me from fire, and You created him from clay.") (77. (Allah) said: "Then get out from here; for verily, you are outcast.") (78. "And verily, My curse is on you till the Day of Recompense.") (79. )Iblis( said: "My Lord! Give me then respite till the Day the (dead) are resurrected.") (80. (Allah) said: "Verily, you are of those allowed respite,") (81. "Till the Day of the time appointed.") (82. )Iblis( said: "By Your might, then I will surely mislead them all,") (83. "Except Your true servants amongst them.") (84. (Allah) said: "The truth is -- the truth I say - ") (85. "That I will fill Hell with you and those of them (mankind) that follow you, together.")

### The Story of Adam and Iblis

Allah mentions this story in Surat Al-Baqarah, at the beginning of Surat Al-A`raf, in Surat Al-Hijr, Al-Isra', Al-Kahf and here. Before creating Adam, peace be upon him, Allah told the angels that He was going to create a human being from sounding clay of altered smooth black mud. He told them that when He finished creating and forming him, they were to prostrate to him as a sign of honor and respect, and out of obedience to the command of Allah, may He be exalted. All of the angels obeyed this command except for Iblis, who was not one of them. He was one of the Jinn, and his nature betrayed him at his time of greatest need. He refused to prostrate to Adam, and he disputed with his Lord about him, claiming that he was better than Adam, because he was created from fire while Adam was created from clay, and fire was better than clay, or so he said. He made a mistake by doing this, and he went against the command of Allah, thus committing the sin of disbelief. So Allah exiled him, humiliated him, and cast him out of His mercy and His sacred Presence, and called him "Iblis" symbolizing that he had Ablasa min Ar-Rahmah (despaired of mercy) -- that there was no hope for him of mercy. He cast him down from the heavens, disgraced and rejected, to the earth. Iblis asked Allah to give him a reprieve until the Day of Resurrection, so the Forbearing One, Who does not hasten to punish those who disobey Him, gave him a reprieve. When he knew that he was safe from destruction until the Day of Resurrection, he rebelled and transgressed.

(فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمْ  
الْمُخْلِصِينَ )

(Iblis( said: "By Your might, then I will surely mislead them all, except Your true servants amongst them.") This is like the Ayat:

(أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَنَا عَلَىٰ لَيْسَ لِأَنْبِيَاءِ آخَرِينَ إِلَىٰ  
يَوْمِ الْقِيَامَةِ لِأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا)

(Iblis) said: "See this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring all but a few!" (17:62). These few are the ones who are excepted in another Ayah, which is:

(إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ  
وَكَفِيًّا)

(Verily, My servants -- you have no authority over them. And All-Sufficient is your Lord as a Guardian.) (17:65)

(قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ)  
(لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَتَّبِعُ مِنْهُمْ أَجْمَعِينَ)

((Allah) said: "The truth is -- and the truth I say that I will fill Hell with you and those of them (mankind) that follow you, together.") Some of them, including Mujahid, read this as meaning, "I am the Truth and the truth I say." According to another report narrated from Mujahid, it means, "The truth is from Me and I speak the truth." Others, such as As-Suddi, interpreted it as being an oath sworn by Allah. This Ayah is like the Ayat:

(وَلَكِنَّ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ  
وَالنَّاسِ أَجْمَعِينَ)

(but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.) (32:13), and

(قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ  
جَزَاءً مَّوْفُورًا)

((Allah) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) - an ample recompense.) (17:63).

(قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ  
الْمُتَكَلِّفِينَ - إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ - وَتَعْلَمَنَّ  
نَبَأَهُ بَعْدَ حِينٍ )

(86. Say: "No wage do I ask of you for this, nor am I one of the Mutakallifin.") (87. "It is only a Reminder for all the creatures.") (88. "And you shall certainly know the truth of it after a while.") Allah says: `Say, O Muhammad, to these idolators: I do not ask you to give me any reward from the goods of this world in return for the Message which I convey to you and the sincere advice I offer.'

(وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ)

(nor am I one of the Mutakallifin.) means, `and I do not add anything to that which Allah has told me. Whatever I am commanded to do, I do it, and I do not add anything or take anything away. By doing this I am seeking the Face of Allah and the Hereafter.' Sufyan Ath-Thawri, narrated from Al-A`mash and Mansur from Abu Ad-Duha that Masruq said, "We went to `Abdullah bin Mas`ud, may Allah be pleased with him. He said, `O people! Whoever knows a thing should say it, and whoever does not know should say, `Allah knows best.'" It is part of knowledge, when one does not know, to say "Allah knows best." For Allah said to your Prophet :

(قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ  
الْمُتَكَلِّفِينَ )

(Say: "No wage do I ask of you for this, nor am I one of the Mutakallifin.") This was reported by Al-Bukhari and Muslim.

(إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ )

(It is only a Reminder for all the creatures.) means, the Qur'an is a reminder for all those who are held accountable, men and Jinn. This was the view of Ibn `Abbas, may Allah be pleased with him. This Ayah is like the Ayat:

(لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ)

(that I may therewith warn you and whomsoever it may reach) (6:19), and

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ)

(but those of the sects that reject it, the Fire will be their promised meeting place) (11:17).

(وَلَتَعْلَمَنَّ نَبَأَهُ)

(And you shall certainly know the truth of it) means, 'you will see confirmation that what he says is true.'

(بَعْدَ حِينٍ)

(after a while.) means, soon. Qatadah said, "After death. `Ikrimah said, "It means, on the Day of Resurrection." There is no contradiction between the two views, because whoever dies comes under the rulings of the Day of Resurrection. This is the end of the Tafsir of Surah Sad. All praise and gratitude is due to Allah, and Allah may He be glorified and exalted, knows best.

## The Tafsir of Surat Az-Zumar

(Chapter - 39)

Which was revealed in Makkah

The Virtues of Surat Az-Zumar

An-Nasa'i recorded that `Aishah, may Allah be pleased with her, said, "The Messenger of Allah used to fast until we would say, 'He does not want to break fast,' and he would not fast until we would say, 'He does not want to fast.' And he used to recite Bani Isra'il (Al-Isra') and Az-Zumar every night."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ - إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ - أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ - لَوْ أَرَادَ

اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْنُفِي مِمَّا يَخْلُقُ مَا يَشَاءُ  
سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ )

(1. The revelation of this Book is from Allah, the Almighty, the All-Wise.) (2. Verily, We have sent down the Book to you in truth. So, worship Allah by doing religious deeds sincerely for Him only.) (3. Surely, the religion is for Allah only. And those who take protectors besides Him (say): "We worship them only that they may bring us near to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.) (4. Had Allah willed to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! He is Allah, the One, the Irresistible.)

### The Order for Tawhid and the Refutation of Shirk

Allah tells us that the revelation of this Book, which is the magnificent Qur'an, is from Him, and is truth in which there is no doubt whatsoever. This is like the Ayat:

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ - نَزَلَ بِهِ الرُّوحُ  
الْأَمِينُ - عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ - بِلِسَانٍ  
عَرَبِيٍّ مُبِينٍ )

(And truly, this is a revelation from the Lord of the creatures, which the trustworthy Ruh (Jibril) has brought down upon your heart that you may be (one) of the warners, in the plain Arabic language.) (26: 192-195)

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ  
عَزِيزٌ - لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ  
خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ )

(And verily, it is a mighty Book. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.) (40: 41,42) And Allah says here:

(تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ)

(The revelation of this Book is from Allah, the Almighty,) meaning, the Almighty, All-Powerful.

(الْحَكِيمُ)

(the All-Wise.) meaning, in all that He says, does, legislates and decrees.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصاً  
لَهُ الدِّينَ (

(Verily, We have sent down the Book to you in truth. So, worship Allah by doing religious deeds sincerely for Him only.) means, so worship Allah Alone with no partner or associate, and call mankind to that, and teach them that it is not right to worship anyone or anything except Him Alone, and He has no partner, equal or rival. Allah says:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

(Surely, the religion is for Allah only.) meaning, He will not accept any deed unless it is done purely and sincerely for Him Alone, with no partner or associate. Then Allah tells us that the idolators say:

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى

(We worship them only that they may bring us near to Allah.) meaning what motivates them to worship them is the fact that they made their idols in the image of the angels -- or so they claim -- and when they worship those images it is like worshipping the angels, so that they will intercede with Allah for them to help and give them provision and other worldly needs. As far as the resurrection is concerned, they denied it and did not believe in it. Qatadah, As-Suddi and Malik said, narrating from Zayd bin Aslam and Ibn Zayd:

إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى

(only that they may bring us near to Allah. ) means, "So that they may intercede for us and bring us closer to Him." During Jahiliyyah, they used to recite the following for their Talbiyah when they performed Hajj; "At Your service, You have no partner except the partner You have; he and all that he owns belong to You." This pretentious argument which the idolators of all times, ancient and modern, used as evidence is what the Messengers, may the blessings and peace of Allah be upon them all, came to refute and forbid, and to call people to worship Allah Alone with no partner or associate. This is something that the idolators themselves invented; Allah did not give them permission for it, nor does He approve of it; indeed, He hates it and forbids it.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطَّغُوتَ

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah, and avoid Taghut.") (16:36)

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ  
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ )

(And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I (Allah), so worship Me.") (21:25) And Allah tells us that the angels in the heavens, those who are close to Him and others, are all servants who submit humbly to Allah. They do not intercede with Him except by His leave for the one with whom He is pleased. They are not like the princes and ministers of their (the idolators) kings who intercede with them without their permission for both those whom the kings like and those whom they hate.

(فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ)

(So put not forward similitudes for Allah) (16:74). Exalted be Allah far above that.

(إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ)

(Verily, Allah will judge between them) means, on the Day of Resurrection,

(فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ)

(concerning that wherein they differ.) means, He will judge between His creation on the Day of Resurrection and will reward or punish each person according to his deeds.

(وَيَوْمَ يَحْشُرُهُمْ جَمِيعاً ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ  
إِيَّاكُمْ كَانُوا يَعْبُدُونَ - قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا  
مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ  
مُؤْمِنُونَ )

(And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship" They (the angels) will say: "Glorified be You! You are our Wali (Lord) instead of them. Nay, but they used to worship the Jinn; most of them were believers in them.") (34:40-41)



(إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَذِبٌ كَفَّارٌ)

(Truly, Allah guides not him who is a liar, and a disbeliever.) means, He will not show true guidance to one who deliberately tells lies about Allah and whose heart rejects the signs and proof of Allah. Then Allah states that He does not have any offspring, as the ignorant idolators claim the angels to be, and as the stubborn Jews and Christians claim `Uzayr and `Isa to be. Allah, may He be blessed and exalted, says:

(لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْنَفِي مِمَّا يَخْلُقُ  
مَا يَشَاءُ)

(Had Allah willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created.) meaning, the matter would not have been as they claim. This is a conditional sentence which does not imply that this happened or that it is permitted; indeed, it is impossible. The aim is only to point out the ignorance of their claims. It is like the Ayat:

(لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا  
فَاعِلِينَ)

(Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).) (21:17)

(قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ)

(Say: "If the Most Gracious had a son, then I am the first of worshippers.") (43:81) All of these Ayat are conditional, and it is permissible to form a conditional sentence referring to something that is impossible if it serves the purposes of the speaker.

(سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ)

(But glory be to Him! He is Allah, the One, the Irresistible.) means, exalted and sanctified be He above the idea that He could have any offspring, for He is the One, the Only, the Unique, the Self-Sufficient Master to Whom everything is enslaved and is in need of. He is the One Who is independent of all else, Who has subjugated all things and they submit humbly to Him. Blessed and exalted be He far above what the wrongdoers and deniers say.

(خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكْوِّرُ اللَّيْلَ  
عَلَى النَّهَارِ وَيُكْوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ

الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى إِلَّا  
هُوَ الْعَزِيزُ الْغَفَّارُ - خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ  
جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنْ الْأَنْعَامِ ثَمَنِيَةَ  
أَزْوَاجٍ يَخْلُقَكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ  
خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا  
إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ )

(5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running for an appointed term. Verily, He is the Almighty, the Oft-Forgiving.) (6. He created you (all) from a single person; then made from him his wife. And He has sent down for you of An`am eight pairs. He creates you in the wombs of your mothers, creation after creation in three veils of darkness. Such is Allah your Lord. His is the kingdom. La ilaha illa Huwa. How then are you turned away)

### Evidence of the Power and Oneness of Allah

Allah tells us that He is the Creator of what is in the heavens and on earth, and what is between them. He is the Sovereign and Controller alternating the night and day.

(يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى  
الَّيْلِ)

(He makes the night to go in the day and makes the day to go in the night.) means, He has subjugated them and He causes them to alternate without ceasing, each seeking the other rapidly, as He says:

(يُعْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيئًا)

(He brings the night as a cover over the day, seeking it rapidly) (7:54). This is the meaning of that which was narrated from Ibn `Abbas, may Allah be pleased with him, Mujahid, Qatadah, As-Suddi and others.

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى

(And He has subjected the sun and the moon. Each running for an appointed term.) means, for a period of time that is known to Allah, then it will come to an end on the Day of Resurrection.

(أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ)

(Verily, He is the Almighty, the Oft-Forgiving.) means, beside His might, greatness and pride, He is Oft-Forgiving to those who disobey Him but then turn to Him in repentance.

(خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ)

(He created you (all) from a single person;) means, He created you, with all your varied races, types, languages and colors, from a single soul, who was Adam, peace be upon him.

(ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا)

(then made from him his wife.) who was Hawwa', peace be upon her. This is like the Ayah:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

(O mankind! Have Taqwa of your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women) (4:1).

(وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَةَ أَزْوَاجٍ)

(And He has sent down for you of cattle eight pairs.) means, He has created for you from among the cattles, eight pairs. These are the ones that are mentioned in Surat Al-An`am, eight kinds -- a pair of sheep, a pair of goats, a pair of camels and a pair of oxen.

(يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ)

(He creates you in the wombs of your mothers,) means, He forms you in your mothers' wombs.

(خَلْقًا مِّن بَعْدِ خَلْقٍ)

(creation after creation). Everyone of you is originally a Nutfah, then he becomes an `Alaqah, then he becomes a Mudghah, then he is created and becomes flesh and bones and nerves and veins, and the Ruh (soul) is breathed into him, and he becomes another type of creation.

(فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ)

(So Blessed is Allah, the Best of creators) (23:14).

(فِي ظُلُمَاتٍ ثَلَاثٍ)

(in three veils of darkness) means, in the darkness of the womb, the darkness of the placenta which blankets and protects the child, and the darkness of the belly. This was the view of Ibn `Abbas, may Allah be pleased with him, Mujahid, `Ikrimah, Abu Malik, Ad-Dahhak, Qatadah, As-Suddi and Ibn Zayd.

(ذَلِكُمُ اللَّهُ رَبُّكُمْ)

(Such is Allah your Lord.) means, the One Who created the heavens and the earth and everything in between, and created you and your forefathers, is the Lord. To Him belong sovereignty and control over all of that.

(لَا إِلَهَ إِلَّا هُوَ)

(La ilaha illa Huwa.) means, no one else should be worshipped except Him alone with no partner or associate.

(فَأَنَّى تُصْرَفُونَ)

(How then are you turned away) means, how can you worship anything besides Him What has happened to your minds

(إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَاهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ)

- وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَن سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ )

(7. If you disbelieve, then verily, Allah is not in need of you; He likes not disbelief for His servants. And if you are grateful, He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in breasts.) (8. And when some hurt touches man, he cries to his Lord, turning to Him in repentance. But when He bestows a favor upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allah, in order to mislead others from His path. Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!")

### Allah hates Disbelief and is pleased with Gratitude

Allah tells us that He is Independent and has no need of anything in creation. This is like the Ayah in which Musa, peace be upon him, says:

(إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ)

("If you disbelieve, you and all on earth together, then verily, Allah is Rich, Owner of all praise.") (14:8). In Sahih Muslim, it says:

«يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ مِّنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا»

("O My servants, if the first and the last of you, men and Jinn alike, were all to be as evil as the most evil man among you, that would not diminish from My sovereignty in the least.")

(وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ)

(He likes not disbelief for His servants.) means, He does not like it and He does not enjoin it.

(وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ)

(And if you are grateful, He is pleased therewith for you.) means: He likes this for you and He will increase His favor upon you.

(وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ)

(No bearer of burdens shall bear the burden of another. ) means, no person can bear anything for another; each person will be asked about his own affairs.

(ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ  
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in breasts.) means, nothing whatsoever is hidden from Him.

**It is an aspect of Man's Disbelief that He remembers Allah at times of difficulty then associates others with Him after He has been relieved of His Distress**

(وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ)

(And when some hurt touches man, he cries to his Lord, turning to Him in repentance.) means, at times of need, he prays to Allah and seeks His help alone, not associating anything with Him. This is like the Ayah:

(وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ  
إِلَّا إِلَٰهَهُ فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ  
الْإِنْسَانُ كَفُورًا )

(And when harm touches you upon the sea, those that you call upon vanish from you except Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.) (17:67). Allah says:

ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ  
مِن قَبْلُ

(But when He bestows a favor upon him from Himself, he forgets that for which he cried for before,) means, at the time of ease, he forgets that supplication and prayer. This is like the Ayah:

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا  
أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا  
إِلَىٰ ضُرِّ مَسَّهُ

(And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!) (10:12).

وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَن سَبِيلِهِ

(and he sets up rivals to Allah, in order to mislead others from His path.) means, at times of ease, he associates others in worship with Allah and sets up rivals to Him.

قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ

(Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!") means, say to those whose way this is, `enjoy your disbelief for a while!' This is a stern threat and solemn warning, as in the Ayat:

قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ

(Say: "Enjoy! But certainly, your destination is the Fire!") (14:30).

نُتَمِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ

(We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.) (31:24)

(أَمَّنْ هُوَ قَانِتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ  
الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ  
يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو  
الْأَلْبَابِ )

(9. Is one who is obedient to Allah, Ana'a Al-Layl prostrating and standing fearing the Hereafter and hoping for the mercy of his Lord Say: "Are those who know equal to those who know not" It is only men of understanding who will remember.)

### The Obedient and the Sinner are not equal

Allah says, 'is the one who is like this equal to one who associates others in worship with Allah and sets up rivals to Him' They are not equal before Allah, as He says:

(لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ  
آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ )

(Not all of them are alike; a party of the People of the Scripture stand for the right, they recite the Ayat of Allah Ana'a Al-Layl, prostrating themselves (in prayer).) (3:113). And Allah says here:

(أَمَّنْ هُوَ قَانِتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا)

(Is one who is obedient to Allah, Ana'a Al-Layl prostrating and standing) meaning, one who is humble and fears Allah when he prostrates and stands (in prayer). It was reported that Ibn Mas`ud, may Allah be pleased with him, said: "The obedient one is one who obeys Allah and His Messenger ." Ibn `Abbas, may Allah be pleased with him, Al-Hasan, As-Suddi and Ibn Zayd said, Ana'a Al-Layl means in the depths of the night.

(يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ)

(fearing the Hereafter and hoping for the mercy of his Lord.) means, in his worship he feels both fear and hope. Both are essential in worship, and fear should be stronger during one's lifetime. Allah says:

(يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ)



(fearing the Hereafter and hoping for the mercy of his Lord. ) At the time of death, hope is uppermost, as Imam ` Abd bin Humayd recorded in his Musnad from Anas, may Allah be pleased with him, who said, "The Messenger of Allah entered upon a man who was dying, and said to him,

«كَيْفَ تَحْدُكَ؟»

(How do you feel) He said, `I am both afraid and hopeful.' The Messenger of Allah said:

«لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ  
إِلَّا أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ الَّذِي يَرْجُو، وَأَمَّنَّهُ الَّذِي  
يَخَافُهُ»

(These do not co-exist in a person's heart at times such as this, but Allah will give him what he hopes for and protect him from that which he fears.)" This was recorded by At-Tirmidhi, An-Nasa'i in Al-Yawm wal-Laylah, and Ibn Majah from the Hadith of Yasar bin Hatim from Ja`far bin Sulayman. At-Tirmidhi said, "Gharib." Imam Ahmad recorded that Tamim Ad-Dari, may Allah be pleased with him, said that the Messenger of Allah said:

«مَنْ قَرَأَ بِمِائَةِ آيَةٍ فِي لَيْلَةٍ كُتِبَ لَهُ قُنُوتُ لَيْلَةٍ»

(Whoever recites one hundred Ayat in one night, it will be recorded as if he prayed all night.) This was also recorded by An-Nasa'i in Al-Yawm wal-Laylah.

(قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا  
يَعْلَمُونَ)

(Say: "Are those who know equal to those who know not") means, is this one equal with the one who sets up rivals to Allah to mislead (men) from His path

(إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ)

(It is only men of understanding who will remember. ) means, the only one who will understand the difference between them is the one who has understanding. And Allah knows best.

(قُلْ يِعْبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا  
فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا

يُوقَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ - قُلْ إِنِّي  
أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ - وَأُمِرْتُ  
لَأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ )

(10. Say: "O My servants who believe, have Taqwa of your Lord. Good is for those who do good in this world, and Allah's earth is spacious! Only those who are patient shall receive their reward in full, without reckoning.") (11. Say: "Verily, I am commanded to worship Allah, making religion sincerely for Him.") (12. "And I am commanded (this) in order that I may be the first of the Muslims.")

### The Command for Taqwa, Emigration and to worship Him alone with all Sincerity

Allah commands His believing servants to remain steadfast in their obedience and have Taqwa of Him.

(قُلْ يَعْبادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا  
فِي هَذِهِ الدُّنْيَا حَسَنَةٌ)

(Say: "O My servants who believe, have Taqwa of your Lord. Good is for those who do good in this world...") means, the one who does good deeds in this world, will have a good (reward) in this world and in the Hereafter.

(وَأَرْضُ اللَّهِ وَاسِعَةٌ)

(and Allah's earth is spacious!) Mujahid said, "So emigrate through it and strive hard and keep away from idols."

(إِنَّمَا يُوقَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ)

(Only those who are patient shall receive their reward in full, without reckoning.) Al-`Awza`i said, "Their reward will not be weighed or measured; they will be given an immense reward." As-Suddi said:

(إِنَّمَا يُوقَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ)

(Only those who are patient shall receive their reward in full, without reckoning.) means, "In Paradise."